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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., NO. 43. CHICAGO, ILL., NOV. 5, E. M. 303. [C. E. 1903.] WHOLE NO. 994

IT KNOWS NOT ITS POWER.

The people is a beast of muddy brain,
That knows not its own strength, and therefore stands
Loaded with wood and iron; the powerless hands
Of a mere child guide it with bit and rein;
One kick would be enough to break the chain.
But the beast fears and what the child demands
It does, nor its own terror understands,
Confused and stupefied by bugbears vain—
Most wonderful! With its own hands
It tries and gags itself, gives itself life and war
For pence doled out by kings from its own store,
Its own are all things between earth and heaven;
But this it knows not, and if one arise
To tell this truth, it kills him unforgiven.
—Campanella (an Italian monk), A. D. 1600.

Survival of the Fear of Sex.

The Censor has the support of the body of the people because, third, and particularly, the fact of sex is held to be a blunder of God or nature, one or the other, as your sexphobist's viewpoint is that of the Theist and Christian, or the Rationalist. Not so many years ago a brilliant Liberal, then still somewhat under the influence of ascetic antinaturalism of the dominent religion, lamented in a periodical of which he was editor that the continuance of the race depended upon a relation so indelicate and shameful as sexual association. I have reason to hope that he is now nearer to the apex of the moral wedge.

The religious belief was that this world is merely a temporary stopping-place in which we prepare for heaven or hell. Whatever distracts our attention from our future home, one or the other place named, is bad for our souls. If we are happy here we are likely to forget God and go to hell. If we are miserable here we are likely to be reminded of God and go to heaven. That is the gist of the old doctrine. The fear of sex is about the only survival of it that is doing business amongst us. It was held that not even ambition, wealth and fame were so apt to turn men's thoughts from God and his saints and from the devil and his never-dying worms as were sexual joy and domestic happiness. If a Christian had these and was moderately comfortable otherwise he would play fast and loose with the plan of salvation and find himself blacklisted when the whistle blew for the eternal assignment. No one not in a degree familiar with the beliefs that prevailed during the Dark Ages, and before, can realize the depth of degradation and suffering to which the common people descended under the influence of their conviction that poverty and misery were passports to heaven, and wealth and happiness were sentences to hell. Of course the church that assiduously taught this doctrine and the princes that accepted it were content to see the people practice it, for did not all good Christians believe in the doctrine of vicarious atonement? Woman was held to be the cause of the "fall" of Adam, and, consequently, the mother of sin and hell, and the perils and pains of motherhood were supposed to have been put upon her as punishments for being "first in the transgression."

The story, recalled by Lecky, if I am not mistaken, of the priest who would not carry his mother across a river lest she, a woman, should contaminate his person and endanger his soul, graphically pictures the thought and feeling of the early and middle Christian ages. How that thought and feeling have survived, have come down into these later Christian ages, perhaps cannot better be demonstrated than by this excerpt from the decision of Judge Phillips of the United States Circuit Court, in the cause of "the United States vs. Harman" [45 F. R., 423]:

"There is in the popular conception and heart such a thing as modesty. It was born in the garden of Eden. After Adam and Eve ate of the fruit of the tree of knowledge they passed from that condition of perfectibility which some people nowadays aspire to, and, their eyes being opened, they discerned that there was both good and evil; 'and they knew that they were naked; and they sewed fig-leaves together and made themselves aprons.' [You will perceive that Judge Phillips typifies the 'evil' in the world by nakedness and the 'good' in the world by clothes, which might lead us to suppose that he is one of the tailors of Tooley street. But he proceeds.] From that day to this civilized man has carried with him the sense of shame, the feeling that there were some things on which the eye, the mind, should not look; and where men and women become so depraved by the use, or so insensate from perverted education, that they will not veil their eyes or hold their tongues, the government should perform the office for them in protection of the social compact and the body politic."

Here we have a judge on the federal bench handing down an opinion in a case involving the liberty and perhaps the life of an old man whose only fault was that he had printed in his paper a serious protest against a grievous crime committed under cover of marriage—we have this judge appealing for authority to lock the wheels of the press and imprison an honest man—we have him appealing, like an anointed priest, for this authority to a legend of the primitive ages, a legend long ago exploded by science; we have him appealing to an alleged explanation which every student of the customs and habits of savage and barbarian peoples knows to be utterly without foundation in fact. We have the thigh-bone of some dead cave-dweller used in a vile attempt to bludgeon a civilized scholar into silence. We have this federal judge making this appeal in the name of the myths, the fictions of the "social compact" and the "body politic." And, stranger still, in all our tens of millions of men and women in this "land of the free," we have only here and there a single person or a tiny group that sees the monstrous evil of this burlesque of justice, that endeavors to throw light into the dark places of popular prejudices and legal iniquities, to cut the bonds that bind living men and women to the rotting corpses of ancient creeds and cults.—From "Who Is the Enemy?" by E. C. Walter.

Rulers Are Not Originators.

No great political improvement, no great reform, either legislative or executive, has ever been originated in any country by its rulers. The first suggestors of such steps have invariably been bold and able thinkers, who discern the abuse, denounce it, and point out how it is to be remedied. But long after this is done even the most enlightened governments continue the abuse and reject the remedy. At length, if circumstances are favorable, the pressure from without becomes so strong that the government is obliged to give way; and, the reform being accomplished, the people are expected to admire the wisdom of their rulers, by whom all this has been done.—Thomas Henry Buckle.

As the proletarian has nothing to lose, his "nothing" is not in need of government protection. On the contrary, he can only gain, when state protection is taken away from the favored.—Max Stirner.

The Canadian Strike Commission's Report.

It will be remembered that about a year ago the United Brotherhood of Railway Employes, through its executive officer, Mr. Estes, began a movement for the organization of all employes of the Canadian Pacific Railway. The theory of Mr. Estes is that railway "trade" unions are a failure, and that one "industrial" union will be a success. All employes of the Canadian Pacific Railway were urged or invited to affiliate with the United Brotherhood instead of the other railway brotherhoods. The invitation was not accepted by the members of the railway trade unions, except that members of the trackmen, freight handlers, blacksmiths, etc., were more or less affected. The men employed as clerks, not being organized, welcomed the opportunity to better their condition.

During the early part of the present year the United Brotherhood declared a strike on the Canadian Pacific Railway, because of the discharge of its members. An appeal was made to other labor unions for assistance, by the enforcement of boycotts and sympathetic strikes. The members of the railway brotherhoods having contracts with the company could not and did not render such assistance, but the Western Federation of Miners, and other labor unions affiliated with the American Labor Union, responded favorably.

Because of the sympathetic strikes and boycotts among coal miners, longshoremen, and others, the strike took on a serious aspect, so far as the company was concerned. The Canadian Government appointed a "Royal Commission" to "inquire into and concerning the said disputes" and to take "evidence on oath" and "to report to our Minister of Labor of Canada the result of your investigation, together with the evidence taken before you, and any opinion you may see fit to express thereon."

The commission's report has been published, and a few quotations from it, together with comments thereon from the November issue of the Locomotive Firemen's Magazine, will be of interest:

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BLACKLISTING.—Notwithstanding that great attention is paid to the effort made by the strikers to boycott their former employers, and notwithstanding that the counsel for the strikers charged that the former employers were blacklisting the strikers, the commission says that "time did not admit of full investigation into this matter." It appears to a casual reader of the report that it would have been fairer to both employer and employe if the commission had devoted at least some time to this matter, inasmuch as many days of time, and many columns of its report, were devoted to investigation of the boycotts by strikers.

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VIOLATION OF CONTRACTS.—The commission says:

"The testimony shows that it is necessary to penalize the wanton violation of contracts as well as the sympathetic strike. We would, therefore, suggest that the courts be clothed with power to disincorporate any incorporated union and to declare illegal any unincorporated organization which is shown to have violated any contract without color of right, or to have gone out on sympathetic strike."

Just why labor unions should be "penalized" for the violation of contracts, and no punishment of corporations or other employers for the same offense, is not made clear by the commission's report.

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INTERFERENCE OF FOREIGN OFFICIALS.—The commission is incensed because the executive officials of "international" unions, which officials being citizens of the United States are therefore "foreigners," have acted in executive capacity in the prosecution of strikes. Just as the master class and the public press that cater to that class denounced the officials of the Brotherhood of Locomotive Engineers during the Grand Trunk strike of many years ago, just as the officials of the Order of Railroad Telegraphers were denounced as "foreigners" during the strike of Canadian telegraphers, just as the officials of the Brotherhood of Railroad Trackmen were denounced as "foreigners" during their late strike, so does the Royal Commission now denounce the officials of the recent striking organizations as "foreigners." Evidently the master class believe that if Canadian workingmen can be deprived by law of "foreign" assistance which comes from the workers of the United States through "international" labor unions, it will be less difficult to whip them into submission. The following is from the report of the commission:

"As has already been said, it should not be tolerated that Canadian industries should be subject to the dictation of foreigners who know no law, so far as such industries are concerned, but their own desires, and whose business and avowed object it is to keep up unceasing friction between the employer and employed, and who are not trade unionists, but Socialistic agitators of the most bigoted and ignorant type. We therefore think that it is necessary for Parliament to interfere in the direction of making it an offense, punishable, in minor cases, on summary conviction before a county judge or police or stipendiary magistrate, by fine or imprisonment, and in grave cases, on conviction by indictment, by imprisonment only, for any person not a British subject, and who has not been residing in the province for at least one year, to procure or incite any employe or employes in Canada to quit the employment without the consent of the employer; or for any person within Canada to exhibit or publish, or in any way communicate to any employe or employes the contents of any order, request, suggestion or recommendation (or any document purporting to be a copy thereof), by any person or persons ordinarily resident without Canada, that he or they quit the employment as aforesaid, whether such order, request, suggestion or recommendation, or copy thereof is signed, or purports to be signed by such person or persons on his or their own behalf, or on behalf of any other person, or of any association of persons, whether incorporated or not."

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LABOR LEADERS.—The commission renders a valuable service to all labor unions when it exposes the manner in which railway companies buy the honor of representatives of labor unions, and how these companies secure the admission of secret agents to membership in labor unions.

It is probably a fact that on every railway system or division in America railway corporations have paid spies in the local lodges of different railway brotherhoods. Information comes from Chicago that some time ago a member of the Brotherhood of Locomotive Firemen, who had lost his position on one of the leading roads running out of that city because of defective eyesight, and who was employed in a stationary plant, was offered a position by a detective agency. Notwithstanding his defective vision he was to have a position as locomotive fireman provided for him, for the performance of which service he was to receive the regular fireman's wages. In addition to this income he was to receive a salary from the detective agency for his services in betraying the secret, or private business, of the Brotherhood of Locomotive Firemen. The member in question pretended to agree to the scheme, and asked that he be placed to work on the road which formerly employed him. This request was refused by the detective agency because, as was said, "we have a man there already." He was instructed to call again—and here is where the detective agency was too shrewd for the member. When the member left the agency he went to a prominent member of the Brotherhood, told him of the plot, and asked advice. The agency "shadowed" the member, and realized that he would not do for them. When the member returned to the agency he was informed that he "was not wanted."

The proceedings of the Wabash injunction case show that the company had two members of the Brotherhood of Trainmen at their meetings who were paid spies, and who made affidavit to the court as to what was said by prominent members of that Brotherhood at the meeting. It is safe to remember that at any meeting of any labor union there may be spies present, and the following is the advice of the Royal Commission:

"If workmen are not careful in the selection of their leaders, if they do not choose straightforward and fair-minded men as the officers of their organizations, the case for recognition is hopeless. That the workmen should be careful in the selection of their leaders is also shown by the fact that in at least two or three instances their purchasability was proved beyond doubt. The man who was the chief organizer for Canada of the United Brotherhood of Railway Employes is shown to have betrayed the secrets of the union to the employers for hire, at the very time that he was being paid by the union for bringing in new members and while he was administering the oath which binds to secrecy. The evidence is also clear that paid hirelings of the railway company worked their way into the union, took a leading part in its deliberations, initiated new members, and duly reported all that took place to their master."

How are members of labor unions to select honest men, either for members or "labor leaders"? Will the commission give them a clue as to evidence of a man's integrity? It is a notorious fact that in the United States legislative representatives, in town councils, state legislatures, and in Congress, will sell out to corporations who will "pay the price," and from some of the antics against labor unions by legislative representatives in Canada one is almost persuaded that the "boodle" microbe has infected that country. The fact of the matter is: as long

as the public, as voiced by the Royal Commission, does not punish *bribe-givers* there will always be bribe-takers. If we would enact laws that send men to prison for giving bribes and for accepting bribes there would be less bribery, and men who now pose as leading members of society, stanch pillars of the church, and high functionaries in the business world, would be found "doing time on the rock pile."

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UNION LABEL AND BOYCOTT.—"We see no reason why incorporated unions should not be given the right to use the union label on the products of their manufacture." This is, indeed, considerate! Who has questioned that right? The commission does not say. Continuing:

"There is no reason why a union should not be allowed to advertise its products by means of the label, and in this way bespeak the patronage of the public. On the other hand, the publication of the 'unfair' and 'scab' list is wrong in principle. Why should any person or union be allowed to publish or placard any other person or body of men as 'unfair' or as 'scab'? Such action tends manifestly to a breach of the peace and argues a contemptuous indifference to, and a high-handed attack upon, the rights of others. There is no reason why the unions cannot confine themselves to the publication of 'fair' instead of 'unfair' or 'scab' lists—a 'white' list, and not a 'black' list. We think, therefore, that the use of the union label should be recognized by law, and that it should be allowed to incorporated bodies, but that it should be made a specific offense to use or publish the epithets 'scab' or 'unfair' in connection with the name of any person or organization."

Boycotts are condemned by the commission, and it says that they are also "condemned by the best type of labor leaders." Of whom this "best type" consists is not divulged. The union label is but a "boycott" on all nonunion goods. When a man refuses to purchase a suit of overalls because it does not bear the union label, he is, in fact, boycotting all nonunion manufacturers of overalls.

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INCENDIARY AND SCURRILOUS LITERATURE.—The commission says:

"Another reason for parliamentary condemnation of these organizations is that it might serve to stop the distribution of their incendiary and scurrilous literature. As examples of the kind of matter which is periodically put forth in the journals of these bodies we may quote the following extracts."

The report then quotes from the official publications of the labor unions referred to, and also quotes what correspondents have said in those publications. That much of the matter is "incendiary and scurrilous" will not be questioned, but how is a government to suppress "free speech and a free press"? If a labor union is to be suppressed or punished for circulating literature that criticises the master class, or makes false statements about the masters, are corporations and employers to be suppressed or punished that commit the same offenses against the servant class? If not, will the commission please explain why not? The "literature" that railway officials filed with Judge Adams, whichliterature was the sole cause of the issuance of the notorious injunction, was indeed "scurrilous," and no less untruthful than that published in the commission's report, and for the suppression of which the commission suggests "parliamentary condemnation." Another suggestion may be cited: If a labor organization can be suppressed for circulating "incendiary and scurrilous literature," why could not the same law be used by the political party in power against the opposition political organization when the latter makes public shady affairs that the "government" desires hushed up? The trouble with those who start out to legislate objectionable labor unions out of existence is that they do not remember that laws aimed at your enemy may hit yours friends.

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THE OBJECTIONABLE LABOR UNIONS.—The three labor unions against which the commission's report is mainly directed are the Western Federation of Miners, the Brotherhood of Railway Employes, and the American Labor Union, all of which are the avowed enemies of the American Federation of Labor and its constituent unions, and also of the railway brotherhoods; in fact, the United Brotherhood of Railway Employes was organized for the express purpose of supplanting the older railway brotherhoods.

Members of the railway brotherhoods do not approve of the principles of the Brotherhood of Railway Employes, and they condemn their methods—but that is a matter between them and us, and we ask no legislative assistance in its fight against us. If the railway employes of the United States and Canada, of their own free well, decide in favor of the United Brotherhood of Railway Employes and against the other railway brotherhoods, those employes should have the liberty of exercising their desires, without interference of the Government. Members of the railway brotherhoods are too chivalrous to applaud legislative injustice even to an avowed enemy—and they are too wise to permit the master class to use them in its war on all labor unions! Even though labor unions of the different schools war between each other over questions of union policy, even though some resort to disreputable methods to destroy the older unions, the latter are too wise to desert their class in a class war!

It is true that the Royal Commission takes occasion to toss bouquets at the feet of the older railway brotherhoods, which compliments are appreciated because they are deserved, but a casual reader of the report is led to doubt the sincerity of these compliments, for when these same brotherhoods have indulged in strikes in the past they have been accused by the master class of nearly all the offenses that the Royal Commission now accuses Canadian strikers who are members of opposition labor unions.

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POLITICAL LABOR UNIONS.—The commission especially condemns the three labor unions mentioned because they have officially indorsed the Socialist party and because they advocate the government ownership of all industries. The writer, personally, does not believe that Socialists' theories can be successfully operated so long as the human race is actuated by a dog-eat-dog policy, and he believes that with the government ownership of any industry the working people become semi-soldier or semi-slave, losing much of the independence of free citizenship; but because he is possessed with these beliefs is no reason that he should approve legislation that will deny to others the right to advocate such theories. When the Royal Commission suggests the suppression of labor unions *for political reasons* it is sowing seed that may ripen fruit poisonous to Canadian freedom! If a Republican, Conservative, Democratic or Liberal government may enact legislation which forbids members of labor unions indorsing the theories of Socialism, should not a Socialist government have the privilege to suppress any organization that indorses other political theories? Some years ago the glass workers in the United States indorsed the Republican party, and advocated a protective tariff. While other labor unions prohibited the official indorsement of any political party, no man in the United States had the audacity to suggest that the Glass Workers' Union should be suppressed by legislation for political reasons. Let us hope that no "Royal Commission" and no "government" will ever have the power to dictate the political action of the working people; but the Canadian Royal Commission says that "with regard to these organizations we think they ought to be specially declared illegal."

Mr. Crane Summed Up.

That my reply to Mr. Crane was unsigned, was purely an oversight. The skull was no doubt placed there by some meddling mail agent, as a warning not to mail unpopular doctrines.

It has been supposed that people could be guided by principles. Mr. Crane's teaching is that we cannot. He says he defends the hypocrite, but also that he would not have the radical cause "stand for" hypocrisy. As a cause is known by what its adherents say, this distinction is too fine. He warns women against a certain class, yet says that class is not bad but only looking for the natural reward of hypocrisy. Truth and lies are both good, and the only course open is to ask Mr. Crane what to avoid.

One would think that a class having "nefarious designs" on women, and who cannot change any more that a spider can help being a spider, is a fair example of total depravity, but Mr. Crane repudiates the doctrine.

I ask a question, and he begins, "Before attempting to answer," etc., thus raising a smoke and failing to answer at all.

C. F. H.

By no process can coercion be made equitable. The freest form of government is only the least objectionable form. The rule of the many by the few, we call tyranny. The rule of the few by the many (democracy) is tyranny also, only of a less intense kind.—Herbert Spencer.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire let us hear from you if you want to continue to receive Lucifer.

Notes by the Way.

Albuquerque, N. M., Oct. 29, 1903.

I found many things at Las Vegas that were new and interesting to this traveler. The hot springs and the Montezuma Hotel, six miles up in the mountains, were among the places visited, and which have made an impression on memory's page not soon to be forgotten. The hotel is closed for the season, and report says it will not be reopened for the general public; that it has been sold by the Santa Fe Company to the United States Government to be used as a sanitarium for invalid soldiers. The building of this hotel as an advertisement for business for the road is regarded as a gigantic folly. It is believed to have cost more than a million dollars, and that it never has paid running expenses, to say nothing of its original cost.

As a health resort, however, the city itself is undoubtedly a decided success. The air is so pure, the climate so equable, the nights always cool and the days nearly always clear and sunny, the water so excellent, the sight of the neighboring mountains such a perennial inspiration, it would be strange if the sick did not get well, provided always that their lungs or other vital organs are not so nearly destroyed before coming here that recovery is impossible.

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After a pleasant and fairly profitable sojourn of one week I again boarded the tourist train, and after a run of 136 miles through the New Mexican mountains I found myself at the ancient and very picturesquely located city called Albuquerque. Arriving at about 7 o'clock p. m., I was very agreeably surprised to be met and greeted by an old friend named Bullard, an Englishman whose acquaintance I had made while living in Topeka, ten or twelve years ago. Notwithstanding the fact that he was holding a good position in the employ of the Santa Fe Company Mr. Bullard was a regular attendant at the meetings of Topeka's most radical club, and when that club gave a public reception to Lucifer's editor on his release from the Kansas penitentiary in February, 1893, he was one of the principal speakers, and because of the publicity given by the State Journal, Topeka, to this meeting, and especially to Mr. Bullard's address, he was sharply reprimanded by one of the officers of the company. Am glad to be able to report that there was at least one man in the employ of this great corporation that could not be intimidated by such attempts to control his opinions and the public expression of those opinions.

The train that is to carry this letter is now standing on the track, so I must close for the present, with kindly greetings for all the readers and friends who may care to follow me in thought while on my trip to the far Pacific Coast. Letters for my special attention may now be addressed in care of C. V. Cook, Parrott Building, San Francisco, Cal.

M. HARMAN.

Letter From Philip G. Peabody.

The following letter was written by one who has not only paid his own subscription but has helped us in our work materially in other ways. I wish to say in explanation of the letters to which he refers that they were not written for publication, but that I gave them publicity as an indication that many of those who are technically not subscribers according to postal rulings in our case really want the paper and are among its most earnest friends. I will add that there are very few who "repeatedly promise" to pay, and in almost every instance where a subscriber does promise the promise is fulfilled. If only one dollar were needed it might be easy to pay promptly, but I realize that with many of Lucifer's readers so many dollars are called for that it is practically impossible to pay all when due. I should be very sorry, too, to know that any one went without sufficient nourishment in order to send money to us. We certainly need all the money we can get in order to publish our paper, but there have been instances in which the money sent to us involved so much sacrifice on the part of the sender that we have sent it back and sent the paper without pay. But in many instances the neglect to pay subscriptions is the result of inattention. The subscriber simply does not notice the number on the wrapper, so does not compare it with the number of the paper to learn if his subscription is due. We hope our friends will pay attention to this in future, so that we will not have to notify them of expiration of subscription.

Mr. Peabody's words seem rather severe; but we allow him to express his opinion. L. H.

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Editor of Lucifer: I feel like saying "there are none so stupid as those who have a motive for not understanding." Surely Lucifer's readers who are overflowing with praise for its management must know not only that it takes money to run a paper, but that to print such a paper as Lucifer, on such a subject, is a matter of peculiar difficulty, and that, at best, it must largely be a labor of unpaid love. Under these circumstances it is inconceivable to me how they can have the impudence to keep writing to Lucifer, time after time, paying for it in praises, and always insisting that it be sent, "will pay soon, but cannot get along without Lucifer." I say seriously that an honest man would rather go on one full meal a day than refuse to pay for such a paper, when due. But the impudence of such people has no limit.

Recently the postoffice people have threatened to suppress Lucifer, unless subscriptions are paid; this has fully appeared and an appeal has been made, based on it. Yet even now I am amazed to see the same old "sponging" letters sent, instead of money.

I am glad that those who do not pay their trifling subscription can no longer get their papers; and this, not from the act of Lucifer's publisher, who has always been far too lax and generous; but by act of the postoffice authorities. While it is meddlesome and all wrong, it in this case works admirably; it will show who the friends of Lucifer are.

PHILIP G. PEABODY.

P. S.—Such letters as are on page 326, col. 1, make me profoundly indignant, in view of the statement which elicited them. What humbuggery to keep whining for the paper to be sent when you have been told that it cannot be. P. G. P.

The Death of H. L. Green.

On Friday morning, Oct. 30, H. L. Green, editor of the Freethought Magazine, and his wife, were found in their bed room, fully dressed, and dead. An open gas jet revealed the cause of their death. It is not known whether their deaths were accidental or self-inflicted. Both were old, both had been ill and weak for a considerable time, and both were known to be discouraged and expecting death soon. Their only son died about a year ago, and it seems that they never recovered from his loss. Of late months Mr. Green has had able volunteer assistance in the publication of his magazine, and it is to be hoped that the magazine will continue to be published and will be rejuvenated, growing stronger in good work as the years go by. It is a rather curious coincidence that Mr. Green's death should have occurred in the same manner as that of S. P. Putnam a few years ago, the similarity even extending to the doubt as to whether the deaths were the result of their own desires. L. H.

John Turner and the Anti-Anarchist Law.

A test case of the anti-Anarchist law will probably be made in the case of John Turner, who was arrested while filling an engagement to speak at the Murray Hill Lyceum, New York, on Oct. 23. The subject was "Trade Unionism and the General Strike." No charge was made in the news dispatches that he discussed Anarchism, and I am informed by eye and ear witnesses that he stuck to his subject and that the meeting was altogether orderly and quiet. Mr. Turner is chief organizer of the Shop Assistants' Union of England and a member of the London Trades Council. He is also a Communist-Anarchist, and it is because of this latter fact that he was arrested and threatened with deportation. A writ of habeas corpus was procured by Pentecost and Campbell from Federal Judge Lacombe, and the constitutionality of the law and the arbitrary proceedings under it are to be tested. A correspondent in New York writes:

"When Turner was arrested and was to be deported I remembered that he had told me that he took out his first papers as an American citizen when he was here before. That was before the anti-Anarchist law was passed. I told Pentecost about it and he has got out a writ of habeas corpus and will try to prevent the deporting of Turner. I hope he will be successful, but you know the law is only for the puritans and the 'unco guid,' so Turner may get short shrift."

Thus it is easy to perceive, from this and from many other instances, that our republic is rapidly drifting into bureaucracy. The board of inquiry which decided that Turner should be deported was not judicial, and if Turner had not possessed influential friends he would have been at once deported without trial. L. H.

A Question of Heredity.

A. G. S., alias Red Page Stephens, in the Bulletin, says "that is so" to one Margaret Bisland, who asserts that "without her motherhood woman has nothing of importance to contribute to the work of human elevation." Motherhod, far from being a contribution to the elevation of humanity, has in itself no moral quality whatever. Its ethical value is determined by circumstances over which it has no control. Under certain conditions it may as readily make for degradation as for elevation. How much does the slum woman, spawning criminals and idiots, contribute to the uplifting of the race? Or the society woman, bearing a decadent progeny, with the atavistic taint of sensuousness vitiating their blood? Motherhood, before it can elevate, must itself be elevated, and that means work for women in the fields of political and social and educational activity. Then the motherhood that is worthy must be mated with an equal fatherhood, and there's room for a heap of improvement in that direction before anything approaching a decent standard is attained.

"Only by fecundity woman becomes useful to the race," says A. G. S. "The race," "the race!"—why always "the race"? If we are all to immolate ourselves on the altar of the Future, and the race for which we sacrifice must in turn be victims to another Future, and so on ad infinitum, there will never be a Present worth living, and the race had better be comfortably dead than offer itself as a perpetual oblation to itself. "That she may be racially useful," continues Stephens, "she must be secluded in a harem or its modern equivalent of the home, and kept off the grass of cerebral excitement." To the healthy mind there is something revolting in the conception of woman as a human queen ant—the helpless, brainless incubator of the race, valued only as a hatching apparatus. Why should we not retort, "Only by his fatherhood can man contribute anything of importance to the work of human elevation. That he may be racially useful he must be fenced in a paddock like a stud hog, and kept off the Red Pages of egotistical inebriation."—Rosalind, in The Worker (Australia).

The Right of Sovereignty.

The only real "sovereignty," or right of "sovereignty," in this or any other country, is that right of sovereignty which each and every human being has over his or her person and property, so long as he or she obeys the one law of justice towards the person and property of every other human being. This is the only *natural* right of sovereignty that was ever known among men. All other so-called rights of sovereignty are simply the usurpations of impostors, conspirators, robbers, tyrants and murderers.—Lysander Spooner.

Defensive Co-operation Is Urgent.

With a well-organized and active agitation already at work in the land against radicals, and with the present party in power frankly threatening to "run out all Anarchists, Socialists, and Freelovers," the need for defensive co-operation becomes more pressing each day. Engrossed in our petty differences of opinion, we have neglected to prepare for this general danger. Now, with the season of national elections, hurrahs and red fire at hand, we have to face organized assault.

The plan of attack is simple, magnificently so. Under cover of a grand patriotic hurrah, on pretense of protecting the government, radicalism in all its branches is to be legislated against in most furious fashion. The ghost of half-crazy, deceived Czolgosz is to be led forth, amid campaign enthusiasm, to delude people into the idea that we Free People—particularly those who are Anarchists—are common enemies. The recent fake "Anarchistic" attempts on Roosevelt will be held up as evidence against us. And under the influence of a presidential election it is easy to predicate success.

But, like all such attempts, there are points where the plan fails to be as effective as required. The expectation is that no effective resistance can be made. Unfortunately for the archists, the progress of science puts into our hands means for both effective and successful resistance. The prevalent patriotism of the masses, too, is a weapon for our hands, if wisely utilized. But to utilize the means of defense at our command, while not a pecuniarily costly action, demands organization, courage, and brains.

To put it flatly, those radicals who want to save themselves and those they love must get together and take measures for mutual aid in self-defense. And those who volunteer to undertake active part must realize that half-measures are as bad as nonresistance.

Let no one misunderstand me. I do not propose that any one be protected in assassination, rape, or any like act. But I do call for a firm resistance to all archistic invasion of our rights as human beings. Leon Partridge.

It Is Best to Live in the Present.

Making men live in three worlds at once—past, present and future—has been the chief harm organized religion has done. To drag your past behind you, and look forward to sweet rest in heaven, is to spread the present very thin.

The man who lives in the present, forgetful of the past and indifferent to the future, is the man of wisdom.

The best preparation for to-morrow's work is to do your work as well as you can to-day.

The best preparation for a life to come is to live now and here.

Live right up to your highest and best! If you have made mistakes in the past, reparation lies not in regrets, but in thankfulness that you now know better.

It is true that we are punished by our own sins and not for them; it is also true that we are blessed and benefited by our sins. Having tasted the bitterness of error, we can avoid it. If we have withheld the kind word and the look of sympathy in the past, we can to-day give doubly, and thus; in degree, redeem the past. And we best redeem the past by forgetting it and losing ourselves in useful work.

It is a great privilege to live.—The Philistine.

Man and Nature.

Man vainly ascribes his misfortune to obscure and imaginary agents; in vain he seeks for mysterious and remote causes of his ills. In the general order of the universe, his condition is doubtless subject to inconveniences, and his existence overruled by superior powers; but those powers are neither the decrees of a blind fatality nor the caprices of whimsical and fantastic beings; like the world, of which he forms a part, man is governed by natural laws, regular in their course, consistent in their effects, immutable in their essence; and those laws, the common source of good and evil, are not written among the distant stars, or hidden in mysterious codes; inherent in the nature of terrestrial beings, interwoven with their existence, they are at all times, and in all places, present to man; they act upon his senses, they warn his understanding, and dispense to every action its reward or punishment. Let man, then, study these laws.—Volney.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of us.

Miss K. B., Attica, O.: Inclosed find $1, which apply for renewal of your valuable paper, which I cannot do without as long as it is to be had and I have the money to pay for it.

J. W. Grigsby, Dallas, Tex.: In looking over some of my old papers I found two copies of Lucifer two years old. I was a subscriber at that time; have taken it "off and on" for many years, in fact ever since I first knew the brave little paper as the Valley Falls Liberal. Owing to various causes I have lost sight of it at intervals, only to renew my acquaintance with it again and again with greater interest than ever before. I now find myself hungering for a sight of its old, familiar face.

H. Armitage, Fairbank, Ariz.: I have been a subscriber to Lucifer for two years and a half, and my subscription is paid nearly a year in advance, so my name should not have been cut off. You don't know how I have missed your bright little paper. I would rather pay double than miss the most advanced paper published. I look on the writers as personal friends. Referring to Mr. Crane's article "Does It Pay to Be a Radical?" I wish to say that I think it does. We should remember that this is a campaign of education and the men he speaks of are the product of the present hypocritical system and would not exist under a freer system and better environment. But if we must be assured that everything is going to pay before we are willing to attempt any reform, we will all follow the bellwether, even though he lead us to perdition.

H. E. S., Baker City, Ore.: Wish you would study Socialism more thoroughly, as I see you (L. H.) have wrong ideas regarding it. We will get liberty ten times quicker under Socialism than we could under Anarchism. Man—all nature—has organization, and a head. To get clothed, fed, housed, taught, healed, etc., in the best possible manner with the least labor is a common-sense business science we ought to work for—the total abolition of poverty, also. Then when people are all economically independent liberty lovers can soon gain their attention and will have a majority. There must be organization, and if not ruled by the whole people it will become tyrannical like the postoffice is now—a branch of public service not controlled by the public. You may know more ten to one than I, but I cannot believe that you have correct ideas of Socialism.

O. H. P., Great Falls, Mont.: Yours of the 26th at hand, and in reply will say that while it must seem a very small matter I cannot afford to take your bright little paper any longer—at least for the present. The recent closing of the mines and smelters here and at Butte and Anaconda has produced a regular panic in this state. Collections are impossible to make, we are asking our creditors for extensions of time, and cutting off expenses wherever possible, even to the buying of many magazines and papers that ordinarily we would not think we could do without. If the shut-down lasts a year, as is thought probable by many, half the population of the state will leave—where wages are higher than anywhere else in the country and labor ordinarily fully employed, will be found only empty houses and stores. So I inclose 50 cents, which will cover all arrears, and you can send me a receipt in full at your convenience.

L. G. Landenberger, St. Louis, Mo.: I thank you for publishing my article "One Man and One Woman." I should like to reply to just one point in your comments. When I spoke of one man and one woman constituting an ideal marriage, you say that it is *my* ideal. I beg to say that it is not my ideal, but the Scripture ideal, for if left to my own desires I would likely have a very different ideal. You may reply that it is because I accept the Scriptures as a revelation from God that I have such an ideal. I do indeed. But I also believe that the truest and best instincts of man and woman are in perfect accord with Scripture, as I pointed out. Furthermore we have a witness who is hard to gainsay. I refer to Swedenborg. His statements are not the rantings of a madman or a fanatic. Every well-read person knows that he was one of the greatest scientists and philosophers the world ever saw. His affirmations concerning his intromission into the spiritual world, which lasted for twenty-seven years, are made in the frankest fashion. He saw those who were in the highest states of heavenly bliss and the cause of it was the interior union of one man and woman. One may think lightly of his "things heard and seen," but I believe and feel sure that the relation between man and woman which he sets forth has in favor of it everything that is noble and true, good and pure. Revelation teaches it, the nature of man and woman proclaims it, reason deduces it, and the experiences of the best men and women confirm it.

W. E. T., Little Rock, Ark.: Am sorry I overlooked the fact that my subscription was in arrears, and inclose $1 for renewal. Why, of course I want the paper. It has more good common sense (which is uncommon) than any other paper published. I was not aware that postoffice rules prohibited mailing papers to those in arrears. I would like to see a copy of this ruling, or law if it be.

[In the extracts from postal laws and regulations, edition of 1902, printed in the application for entry of publications at the second-class rate, I do not find any statement that the publisher must not send to subscribers who were not paid in advance. But I was informed that such was the case when I submitted our list to the officials at the Chicago postoffice. I was told that I had no right to send copies to the five hundred lapsed subscribers in any way—neither as subscribers, as gratis subscriptions, nor as sample copies. There is just one exception. I understood that if we could show recent orders from these subscribers—that is, statements from them that they would pay for their papers—we might have the privilege of sending to them on credit. As I did not wish to risk having the edition thrown out of the mails, as might have been done under this ruling, I immediately cut off the names of all in arrears, and also cut down the number of copies printed in order to comply with these regulations. Heretofore in our experience as publishers we have been conceded the right to send out as many sample copies as we had subscribers. Now we are told that we can print only twice the number of our paid-in-advance subscribers. This means that the copies which we keep for files, for bound volumes, to supply calls for back numbers, the copies which we send gratis, and those which may be used for any other than to supply paid-in-advance subscribers, must all be taken from the supply which we have heretofore been enabled to use as sample copies. When it is remembered that it is through the circulation of sample copies that nearly all of our subscribers are obtained, it will be easy to realize how seriously this ruling may cripple Lucifer's work unless means are taken otherwise to make up the loss in this direction. What such means shall be will probably be discussed later.—L. H.]

Sloven or Slouch.

There are many varieties of this species, but there is one distinguishing feature which is characteristic of them all: a disregard for the feelings of others. A sloven can never become a member of any well-regulated colony, as it is his class that has broken up more co-operative societies than anything else. People of this class flatter themselves that an easy, indifferent way of shunting their duties on others prevents their actions being seen in their real light, but nevertheless their fellows study them.

Some of the above class will be most careful of their personal appearance on the streets and when calling on their friends away from home. But in their homes we see them as they really are. Look at their bedrooms after they have changed their clothes, or even if they have been there but a quarter of an hour, and the disorder is a sight to behold. One shoe will be pitched in one corner and one in another; torn up fragments of letters and pieces of newspapers will be thrown on the carpet; articles of apparel will be on the chairs and tables, but never hung up in the closet, and so the slouch fastens on others the work he will not do himself, knowing instinctively that the individual whose life is well trained and ordered cannot exist in an atmosphere of confusion.

Women folk see this side of him, and at his office men see

another form of this unmanly vice. He will treat his office as he treats his room or home; letters come in and he will leave the answering of them to others; orders come which others must enter and get out; work he should do to-day he postpones until to-morrow, and so he drifts through life. If such a creature is by himself his business shrinks and shrinks. His business partners and associates look forward to the day when they can cut loose from him. Of course, such as he smoke, and often gamble, and as years wear away in his worthless life he will add another vice or two to the list. An inheritance, or a pension from an active brother, will very often be the means of keeping off the inevitable day that he must "go to work." The habits of the sloven once fastened on him are hard to change; the policy of "drift" is so easy and pleasant that the thought of bravely striving to lead a new life and turn over a new leaf is a deed of seldom occurrence, and the sloven dies, as a rule, just as he has lived, and when he finally ends his useless life a nameless mound is very often the only mark of such a piece of human drift wood.

WALTER BREEN.

A cheap edition of "Plain Talk in Psalm and Parable," by Ernest Crosby, has been imported from England by the Comrade Co-Operative Company, New York, and may be ordered through this office. It is beautifully printed on good paper and is altogether a handsome book. The American edition sells for $1.50.

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